

Allah and His Messenger both *instruct* by a candid say; and Arabic
Knowing Muslims are *ignorant of or are disregarding that?*

Verily that surely causes puzzle, wonder, and perplexity

1. Allah(SWT) *clearly and unambiguously commands by a no-choice-instructive* Ayah for *all* Muslims, Ayah 36 of: *سورة الأحزاب* *instructively* declaring:

And neither [was] for a [he]-believer and nor a [she]-believer, if judged Allah and His Messenger a matter to be for them the [choice-she]¹ of their matter; whoever disobeys Allah and His Messenger then (already and affirmatively) [he] strayed, a stray manifest

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَىٰ رِسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ أُمْرُهُمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ مُبِينًا

Thus, Muslims have *no choice* but to *follow and abide* by Allah's and His Messenger's *instructive* Ayah in *any matter judged by Him or His Messenger*.

2. Also there is a *true, clear and unambiguous* Hadeeth surely *urging all to heed*:

“Brightened Allah hearer/ *emra'an*² (mature/perfect manliness possessor), [he] heard my statement, then [he] cognized/retained³ it^w; afterwards [he] conveyed it^w as [he] *heard* it;^{w4} [surely] perhaps a conveyor of a *Feq'hen*⁵ for whom he (is) *afqaho* (having more *Feq'hen*) than him.” (Emphasis is added.) True Hadeeth.

And in *another* Hadeeth for sleeping, which the Prophet(SAWS) taught it to one of his companions. In part that *Hadeeth* says: "...and Your Prophet which You had sent." When the companion repeated the *Hadeeth* to ensure memorization of it, he said: "...and Your Messenger which You had sent." Here (SAWS) *interrupted and corrected* him, by saying: "...and **Your Prophet** which You had sent." See Al-Bokahary under No.247. (Again emphasis is added).

Arabic knowing Muslims either are ignorant of or unmindful of the above Ayah and the two *Hadeeths*, requiring the absolute necessity to convey the verbatim of the *Hadeeths* and The Qur'an, as *HEARD*, for precision and exactitude, that is *NOT as interpreted*. And if the recipient language lacks the needed words for verbatim translation, then *transliteration* is the next *must-best*. Such as:

هذا بعلي = This (is) my *ba'al*⁶ (master/owner/husband). Each of the *three words* in parenthesis *is meant for itself and its imperative huge implications*. There is *no corresponding word* for “*ba'al*” in English. It *cannot be abridged* in the word “husband” as that *misses 3/4th of the intended meanings*.

3. It causes puzzle, wonder, and perplexity that almost *all Arabic knowing Muslims* are *unmindfully conveying and circulating many varieties* of “Translation of the meanings of The Qur'an” as if the above *instructive* Ayah and the two *Hadeeths urging all to heed* do *not* concern them or they do *not* exist! Those varieties *all are overwhelmingly as interpreted, and surely not as heard per se*.

¹ The word is “*خِيَرَةٌ*” translated as “*choice-she*,” feminized. Clearly “*choice*” in English is *neutral*, and in Arabic could be *masculine or feminine*, as such femininity is “*مجازي*” = *figurative*. However, the word “*خِيَرَةٌ*” is “*مصدر*” = “*infinitive noun*,” used for strengthening the idea that a Muslim *must/should not choose* other than what Allah or His Messenger chose for him/her.

² See the *Lexicon* attached to this Translation for the word “*امراة*” and the differences between: “*المرء*,” “*المرءة*,” “*الرجل*,” and “*الشخص*”! Although in English tongue the word “*one*” may stand for an acceptable approximation for “*المرء*,” the *Lexicon* explains why we cannot use this apparently such acceptable approximation! As “*المرءة*” = *كامل الرجولة* = *المروءة*, and *المروءة* = *كامل الرجولة*. So “*المرءة*” = *mature/ perfect manliness-possessor*.

³ The word “*توَعَّى*” has a double meaning: (1) cognized and (2) retained! In this context both apply!

⁴ That is *verbatim*.

⁵ *Feqh* is an Arabic word that does not have English equivalent. It means (1) the understanding of the *Sharey'ah Laws*, and the capacity to discover and derive newer meanings and applications beyond the apparent textual meaning/meanings; (2) *intensive and extensive* knowledge of Islam.

⁶ The word *بعل* = *ba'al* stands for an idol the Arabs used to worship before Islam.

4. Translators of “Translation of the meanings of the Qur’an,” may Allah amply reward them, clearly did *not* call their works “translation of The Qur’an,” and *rightly so*. As their works are *closer to a personal interpretation of The Qur’an from an individual perspective, a perspective highly flawed, as it is replete with fatal errors/mistakes. Inadvertently they added to, deleted from, and altered* the texts of The Qur’an. Time and again they *unintentionally gave exactly the opposite of what The Qur’an says*. That is because they did *not have keen understanding of the terms/phrases of The Qur’an*. All seem *unaware* that Allah did descend His Speech in *three distinct ways*:

A. “Qur’an-Arabic,” B. “Tongue-Arabic,” and C. “Rule-Arabic.”

Verily We, We made it^{*} Qur’an Arabic

إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا

(A) *Using Arabic vocabulary for diction, inscription and criteria, rendering all in the most precise and exact Arabic construct for word-usage.*

..while this^{*} (*diction of The Qur’an is*) a tongue Arabic manifest.

وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ

(B) *Employing Arabic expressions, i.e. brevity associated with the clarity of putting two words or more together and the expression is not conveying any of the words used.* For example: يَأْكُلُ لَحْمَ أَخِيهِ = يَغْتَابُهُ = [He] eats his brother’s flesh = backbites him; ابن السبيل = Son of the path = the traveler. But: ابن الطريق = Son of the road = son of a harlot (prostitute). What a huge difference. Thus, when using *Tongue-Arabic* one must be an *expert*, otherwise one could/would make *huge errors*, perhaps laughable ones. Tongue-Arabic expressions are *meanings-packed and elegant*.

We descended it^{*} (*harmoniously by*)⁷ Arabic rule;

أَنْزَلْنَاهُ حُكْمًا عَرَبِيًّا

(C) Arabic-Rule means *according to the rules of grammar and word-conjugations of the Arabic language*. This is the *most misunderstood statement in The Qur’an by many*. Let us illustrate by an example. Allah in Ayah 56 of سورة الداريات (S51:56) says:

And not I created the Jinn and the mankind except to worship they^z [Me]⁸.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

Notice the *speaker’s pronoun* [Me] *is: neither pronounced nor appears in the Arabic text!* But to a *purely speaking Arab* it is *very obvious and automatically discernible/known*. It is *definitely discerned by rule of inference*. Such instances appears in The Qur’an *multitudinously, i.e. time and again*. Those translators did *not* make any *distinction* among the *three categories*. As to A, there is a *very general* understanding, *surely not a keen understanding* of it. Because they *confuse* it with B, i.e. they take A and B as *similar*. As to C *definitely* they *100% misunderstand it*. Factually, they are *not fully aware* of the *linguistic distinctions* among A, B, and C. Take two illustrations, of *great many*, by the translators/authors of:

“Translation of the meanings of the Qur’an.”

One says for C: “We revealed it as a decisive utterance in Arabic.”

Another one says for C: “We revealed it as an Arabic legislation.”

⁷ See the Lexicon attached to this Translation for an elaborate exposition regarding this vital denotative and connotative word, describing the diction of The Qur’an, (*harmoniously by*) Arabic rule., in short “حكما” = adverbial, since there is no way to *adverbially* express “حكما,” which must be done, so I chose (*harmoniously by*).

⁸ The letter “ن” in “يَعْبُدُونَ” by Arabic (*linguistic*) Rule, is called “نون الوقاية أو العمداء، حيث لا يستغنى عنها” = the preventive/cardinal *preceding the speaker’s pronoun* “ي” is *omitted* for “التخفيف” = “alleviation, lightening” or *Ayat’s end harmony (rhyme)*. See the 31 volumes book: إعراب القرآن، للمحمود صافي.

What a hodgepodge! With all due respects to those authors, "...decisive utterance in Arabic" and "...as an Arabic legislation" both are totally *irrelevant* and *meaningless* vis-à-vis the Ayah. Far be it and Allah forbids that Qur'an's diction or *Hadeeth* parlance would state *irrelevant/meaningless* say. The translators simply did *not* have *sufficient linguistic acumen* of the language. But of course they did the best they could. May Allah amply reward each of them for doing the best he can?

5. The title: "Translation of the meanings of the Qur'an" is *too presumptuous* at best, as it gives the *false* impression that *here are all the meanings* of The Qur'an. Clearly the meanings of The Qur'an are *unfathomable*, i.e. they are *constantly augmenting*. Hence, it is *impossible* to abridge them *all* even in *multiple* compendiums, let alone a single book.
6. The Qur'an *has no synonyms*. So, it must be *translated verbatim* or *transliterated per se*. This is the *only* way to *honestly convey/impart* its messages of *great precision* and *high exactitude* to other languages and *retain the integrity of its dictions*, i.e. *fulfilling* the demands of 1 and 2 above. The Qur'an has a *constant* text but *changing meanings over time*! Such a fact is a *miracle* of The Qur'an, which *cannot verifiably be claimed* by any other book. For more expositions in this regard and other relevant writs, refer to, for example the *Introduction*, in: www.qurantranslation.org
7. Obviously, translation of The Qur'an or the *Hadeeth* is a *monumental* task. Anyone undertaking such a task *must be fully aware of and strictly observe*:
 - (A) That there are *no synonyms* in The Qur'an.
 - (B) That *each word* in The Qur'an is *meant for itself and by itself*, i.e. *no other word could substitute for it*.
 - (C) That Arabic words are: *precise, exact, implicative, connotative, denotative, and designative*. Each is *based in specificity* in order to *eliminate ambiguity*, especially for the *very denotative pronouns*. This is unlike other languages.

Let us illustrate: In The Qur'an *doubt* does not stand for *suspicion*; *invoke* cannot be used for *supplicate*. *Merciful* cannot be employed for *forbearer*. Also no *adjective* should be used for a *noun* or *vice versa*; and when using *verbs* one must be very *careful* regarding *transitives* and *intransitives*.

As to the pronouns: YOU, for example standing for *singular, plural, masculine, feminine*. This is *confusing*, a fact *totally antithetical* to diction of The Qur'an or *Hadeeth's parlance*. Such *ambiguity must be totally eliminated*. In Arabic every pronoun is *specific*, thus attaining 100% *elimination of ambiguity*.
8. In *summary*: when *translating* The Qur'an or the *Hadeeth*, the translator must be *fully aware of, strictly and constantly adhering to*:
 - 8A. the "*no-choice...*" Ayah 36 of سورة الأحزاب, and the *two Hadeeths*, 2 above.
 - 8B. the *three major Principles* for translating The Qur'an or the *Hadeeth*, as stated by the *three distinct ways* The Qur'an was *descended*, and their respective *corollaries*, as discussed in various discourses, e.g. see the *Introduction* for:

"The Textual Translation of The Qur'an The Supreme," above website.

Many other relevant writs available/viewable at the above described Website.
 - 8C. that there are *no synonyms* in The Qur'an. Also it is *balanced in multiple ways: linguistically, factually, scientifically, mathematically, and proportionally*. So its translation *must be verbatim* or by *transliteration*, for the *integrity* of its *precision and exactitude*, two *major hallmarks* of The Qur'an and the *Hadeeth*.
9. Arabic proverb says: "the mountain *vanishes* but the habit is *harder* to vanish." Obviously for the last three centuries Muslims were *emulating* the Secular-West in *multiple ways*, using terms such as: "Holy," "Scriptures," "Verse," "The Truth" for "The Right." All are *biblical, absolutely unfit/unbecoming* for Islam and its nomenclature. "The truth," could be immoral, despicable and حرام=prohibited/forbidden. E.g.: homosexuality. But "The Right"=One of Allah's beautiful names, and it is *right, morally correct, and always acceptable by all*.